December 1961

LUTHERAN

AT that time a proclamation was made by Caesar Augustus that all the inhabited world should be registered. This was the first census, undertaken while Cyrenius was governor of Syria; and everybody went to the town of his birth to be registered. Joseph went up from the town of Nazareth in Galilee to David's town, Bethlehem, in Judaea, because he was a direct descendant of David, to be registered with his future wife, Mary, now in the later stages of her pregnancy. So it happened that it was while they were there in Bethlehem that she came to the end of her time. She gave birth to her first child, a son. And as there was no place for them inside the inn, she wrapped him up and laid him in a manger.

There were some shepherds living in the same part of the country, keeping guard throughout the night over their flock in the open fields. Suddenly an angel of the Lord stood by their side, the splendor of the Lord blazed around them, and they were terror-stricken. But the angel said to them:

"Do not be afraid! Listen, I bring you glorious news of great joy which is for all the people. This very day, in David's town, a Savior has been born for you. He is Christ, the Lord. Let this prove it to you: you will find a baby, wrapped up and lying in a manger."

And in a flash there appeared with the angel a vast host of the armies of Heaven, praising God, saying,

"Glory to God in the highest Heaven! Peace upon earth among men of goodwill!"

—From the second chapter of The Gospel of Luke, "The New Testament in Modern English" translated by J. B. Phillips

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Contents

Science—Master or Servant! 4
by C. G. A. Rosen

Reaching Out in South America 10
by N. Earl Townsend

Man to Man 15
by Lawrence M. Reese

Bethany 17
by Kenneth Sjogren

Scouting 21
by A. E. Iverson

Views from Headquarters 24
by J. H. Oetgen

The Parable of the Good Samaritan (TOPIC) 26
by Carl W. Segerhammer

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Science—Master or Servant!

by C. G. A. ROSEN

A ULCM convention address by One of America's leading engineers

Photo-rendering: Air Force firing of Douglas THOR

THE WORSHIPFUL AIR of this conv
tion has reminded me of the verse:

We did not know the skies were blue
We could not see the stars were bri
Until we heard a still small voice
And lo! the world was filled with ligh

We did not see beyond the stars,
Nor heed the music of the lark
Until we heard Thee call
And then the universe began to sing

Deaf, dumb and blind we walk this ea
We breathe Thy air, a thankless clo
Until that blessed summer's night
When our dead souls found life in Ch

Dr. C. G. A. R delivered this ad at the last conven of Pacific South Synod ULCM. *page 7.*

This challenges us in gratitude, to
ledge:

y the wonder of Heaven's forgiveness,
y the lovely lure of Thy light,
y Thy spirit of victory eternal,
od fling us again to the fight!

And, gentlemen, we do need to be
ng again into a dedicated fight for the
hristian church, in the face of the in-
ads of the champions of anti-christ.

From time to time in the course of
story, men have been swept up by the
tense currents of creative activity as in:
The building of the pyramids of Egypt.
gineers even today have no accurate
cture of the methods used in the con-
uction and transportation of materials
m quarry to site. This was confirmed
ite recently by a graduate Egyptian
gineering student at Stanford Univer-
y; in Greek sculpture, symbolic of the
edom of choice under the stimulus of
democracy; in Florentine painting,
rnments to temples of worship in
ration of an omnipotent God; in the
thic cathedrals of the Twelfth and
irteenth Centuries, when religion ex-
ienced an intense intellectual activity.
still marvel at the achievement of
ign of structures before there was any
demic understanding of stress analy-
or the properties of materials.

ll of these creative influences repre-
periods of broadened visions.
olumbus' discovery of America
ned the horizons of thought. It pre-
d for the acceptance of Luther's
ncipation of the Christian and his
t to the freedom of worship.
he discovery of the steam engine by
es Watt, provided the transportation
ities which generated the worldwide
ionary movement, qualifying the
edict to go to the uttermost parts of the world to preach Christ to all men.

We have now entered a momentous era —the electronic age. One can hardly evaluate its significance. However, imagine an historian of the year 3000 as he records the accomplishments of our era. Arthur C. Clarke, the noted British astronomer, has forecast the following:

"The Twentieth Century was without question the most momentous in the history of mankind. It opened with the conquest of the air, and before it had run half its course, had presented civilization with its supreme challenge, the control of atomic energy.

"Yet even these events, each of which changed the world, were soon to be eclipsed. To us, more than a thousand years later, the whole story of mankind before the Twentieth Century seems like the prelude to some great drama placed on a narrow strip of stage before the curtain has risen and revealed the main scenery. The coming of the rocket brought to an end a million years of isolation."

Can we adequately interpret the meaning of this challenge to us? What potential exists or can be exploited to further Christ's kingdom on earth by reaching for realms beyond the stars!

How much we miss who have no eyes to see
The majesty of God's beyond the stars.
O, Father, if heaven outside so beautiful can be,
Then grant us spirit eyes to look within ourselves with thee
And there inherit thy abode throughout eternity.

About one hundred years ago an Austrian monk experimented with white peas and black peas. He discovered the laws

of heredity. Little did he dream that his contribution would someday improve the breed of cattle and increase the production of corn. He would, however, have dreaded the use of his discovery in promoting biological warfare, where the release of cultured micro-organisms from aerial bombs, could destroy the entire wheat crop of a nation in two days. What a tragic accomplishment to starve out a nation by utilizing a discovery so beneficial to mankind!

Roentgen experimented with the discharge of electricity through a vacuum tube. By use of shields he could see the bones of his hands. And thus X-ray was discovered. As a physicist, not a medical man, little did he dream of its value to medical science; nor could he project the use of his findings to the vacuum tube contained in the control mechanism guiding the deadly V2 bomb in the invasion of England. He would have shuddered at the implications of his discovery in a nuclear exchange in a war.

Progress has always been triggered by curiosity—man endeavoring to read the thoughts of God after God.

More recent achievements in science reveal the peaceful purposes of the application of science. By harnessing the energy of the sun, solar energy will soon be used by economically backward countries to make fresh water from salt water, provide heat for homes and fuel for cooking. The satellite Vanguard I has been broadcasting for three years on solar fuel cells, utilizing energy captured directly from the sun.

At a recent Academy of Science meeting in Washington, it was revealed that electrical energy can be produced directly from the decomposition of organic matter found on the ocean bottom sediments, when reacted with salt water. Such fuel cells may achieve over 80% efficien of conversion, while your average au motive engine, under the best power co ditions, gives you about 28% efficien This means, that only 28% of the ergy available in the fuel, is converted mechanical power. This new findi which has been in operation in Go universe for millions of years, may be answer to the smog problems in our lo cities. With time and further scient break-throughs, the fuel cell may be power plant of our future means transportation.

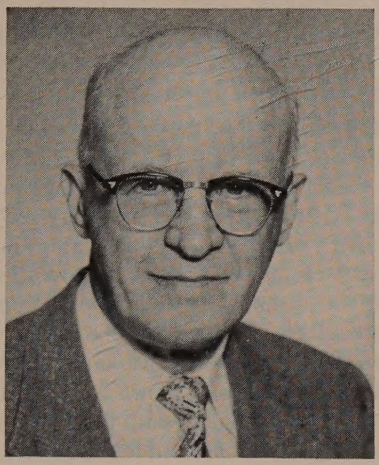
What wonders of creation are still revealed to us! The thought staggers imagination even in this tremendou accelerated age of scientific achievemer How will these manifestations of Creator be used by our leaders to win cold war?

As Lebanese Ambassador Malik said, "What is needed today is a glo Lincoln, a man of depth and compassi a man of sorrows and suffering, a m who will be followed because the liv universe in him appeals to the crav universe in all men."

About fifty years ago two astronom were intrigued by the question: What kept the sun so hot for so many eons time? This curiosity lead them to in tigate the phenomenon of the su source of energy, and to discover the two hydrogen atoms, when fused gether, produced helium with the li ation of intense energy at terrific t peratures. The sun is fundamentall giant hydrogen method of producing sion such as is accomplished in a hy gen bomb.

In a Diesel engine, fuel ignites about 1000 degrees F. within the cylin and burning takes place to a maxim temperature of about 4000 degrees F

Dr. C. G. A. Rosen, a consulting engineer, is particularly known for his pioneering work in mechanical injection in diesel engines, developing the diesel for tractor application, developing lubricating oil testing-engines, and important work on submarine problems during World War II. He has held top committee posts in the government and engineering professional groups over the years. Now semi-retired, he is on the Mechanical Engineering staff at Stanford University and is a popular lecturer. He is vice president of the council at Messiah Lutheran Church, Redwood City, Calif., Pastor Kenneth C. Senft, and is convocator of California Lutheran College.



The nuclear reaction of fusion of hydrogen takes place at approximately 00,000,000 degrees F. while burning aches temperatures of 400,000,000 dees F. to 2,000,000,000 degrees F. Inmprehensible!!

Although the sun has a mean distance m the earth of about 93,000,000 miles, we all have experienced the effect of ere sunburn. No wonder the explosion a hydrogen bomb caused an island to appear in the Pacific. It can completedestroy the retina of the human eye hin a radius of forty miles. How helpwe would be to find an evacuation te with the blind leading the blind. an adjoining uncontaminated vicinity ere refugees might seek aid, who uld accept such refugees contaminated radio-active fallout? It would be a etition of the drama of centuries past n the leper was shunned as "unclean, lean."

hese and many others could be the cts created by the tyrant who would make science the master of destiny, rather than the servant of mankind. No wonder the Deputy Secretary of Research in the Pentagon has over his doorway: "Weapons of World War IV" showing a club, an ax and a spear, a return to primitive conquest.

On the other hand, what far-reaching benefits for future generations can be foreseen by the controlled release of fusion energy, using fusion as a servant of man. Many problems still exist as the high temperatures, their production and containment are basic and still require solution.

The advantages of a cheap plentiful fuel inspire a vigorous research program. Basically, this fuel is an isotope of hydrogen, known as deuterium. This may not mean much to you, but deuterium is contained in salt water in a concentration of 15/1000ths of one percent. This is indeed infinitesimally small, but with the terrific energy released, made possible by fusion, one gallon of sea water

becomes the fuel equivalent to 265 gallons of gasoline. The Pacific Ocean alone contains sufficient energy to sustain the earth's present energy production fifty times the age of the universe.

How impressive the inexhaustible resources of the Creator! A blessed gift of our God! For the service of mankind! What a beneficient God is ours! Who honored weak men by becoming man himself! He came to show us how to relearn the meaning of love and sacrifice, to strengthen the ties that bind us to our fellowmen. By this means only, can we ultimately learn to control these terrific forces now available and at our command. History records all too many civilizations ground into the dust by the conquering heel of the maniacs seeking world control.

Our particular concern for a Christian civilization in our struggle for "peace on earth and good will toward men," are the materialistic forces of Communist-dominated areas. What if a descendant of Genghis Khan should strive to rule the world? Genghis Khan's hordes were the only conquerors of Russia. His race has been the only one which has ruthlessly slaughtered mankind for power.

In this connection it is perhaps most significent to learn that the Russian forces defected in the initial attempt to suppress the Hungarian uprising. The defeat of the Hungarians was accomplished in the second campaign conducted by the Mongolian soldiers, descendants probably of the armies of Genghis Khan. They alone were ruthless enough to cut the throats of the women and children who defended the sacred heritage of freedom of their land.

Almost any day we may expect to hear of the achievement of an atomic bomb by the Chinese. This brings us back to the basic fact that we cannot survive b material alone. Man for man and pou for pound of weapons, our position the world today is woefully weak on total military basis. Our only hope compete on a material basis would be descend to the low economic slave sta of the Communist bloc.

Our survival must be dominated b spiritual forces. With all of the vaunte and acknowledged scientific progress Russia and China, we must bear in mi that science alone can never solve t major problems of human life. The simp reason is that the problems are not scie tific, but human problems. Science c never give man speedier methods of sp itual regeneration.

It is apparent to the Christian that c ly the hand of God can stay the ha that would release the holocaust World War III upon our world. That straining hand depends upon you and m

The ultimate triumph of truth science, in business, in politics—in walks of life—must be foundationed Christian ethics and practiced by the co gregation of churches which uphold t Cross of the Redeemer.

This resolves itself to the individu who makes a conscious effort to raise own moral standards; who knows t value of sacrifice; who goes on his kn seeking the face of God.

The laws of addition or multiplicati of forces do not hold in the intellect field. A single Einstein may accompl a solution which hundreds of lesser m could never attain. In the Manhatt Project, for instance, one thousand sci tists and engineers were needed to co plete the task in the time allowed, b the towering talents of five men were cisive in setting the pace of the effort.

How true this was in the example Paul and his mission to spread the savi

grace of a redeeming master. What courage he had to face the church leaders in Jerusalem, to bring his talents to bear at the seat of the Hebrew elders in Jerusalem and eventually to the political powers in Rome.

Christ himself transformed eleven unpromising fisherman to revolutionize our world in the darkest days of history. This has always had its effect on the whole complex of any effort: If enough individuals change, the entire structure changes.

If we are inspired by the sacrifice of the Cross, we may see a spiritual revival in our time, and the dark tide of Communism, which now seems so menacing, will pass like a shadow from the face of the earth.

In closing, I would like to repeat an incident which was told to me by Dean Schrum of the University of Vancouver, concerning his friend, Sir Hillary, the mountain climber, who with the native, Tensing, conquered Mt. Everest. Sir Hillary was asked, "What was your most significant experience as you stood in victory on top of the world?"

Without hesitation, Sir Hillary spoke of his guide, Tensing, who had made several unsuccessful attempts to conquer Everest as guide for other exploratory leaders. In the hour of triumph, Tensing could have vaunted his pride in this significant accomplishment; he could have expressed his basic emotions in terms of his personal success. However, Tensing fell to his knees and in great humility prayed to his God, "God, make me worthy of Everest!"

God, make us worthy of America. God make us worthy of our Christian heritage. O, God, make us worthy of the Cross of Christ! As individual ambassadors to the glory and purpose of the kingdom of creation, God, grant us the glowing radiance of Christ's transforming presence. Amen.

URCH OF THE NATIVITY in Bethlehem is built over a grotto which marks the tra-onal site where Christ was born 2000 years ago. On the floor of the grotto the exact t of the Nativity is believed to be marked by the Star of Bethlehem.

Reaching Out in South America

by N. EARL TOWNSEND

A review of Lutheran Work in Argentina

ARGENTINA IS LOCATED on the southern tip of South America and reaches from the Antarctic sea over 2300 miles northward. In a territory about one-third that of the United States there are 20 million inhabitants.

Variety of climate is the inevitable characteristic of this country which extends over so many latitudes. The frigid south, the barren Patagonia, broad fertile plains called the Pampas, and the sub-tropical region bordering Brazil stretch northward. Snow-capped mountain peaks and a beautiful lakes region are to be found in the Andes Mountains to the west.

People and Government

White colonists first came to this part of the new world in the early 1500's. By 1776, Buenos Aires had become the cap tal of a large Spanish territory includi what is now Argentina, Uruguay, Par guay, and Bolivia. The colonies of Sou America began their struggle for fre dom from Spain in 1810. Argentina a tained her independence in 1816, but co stitutional rule was not established un 1860 when a government was forme modeled after that of the United State Additional changes in this constitutio have since been made.

The bulk of early settlers were fro Spain. Later many Italians also ma their home there. About one-fifth of t country consists of fertile Pampas, t home of the famous *gauchos* (cowboys Beef cattle and wheat have attract European and North American trade.

The vast majority of the population concentrated in a few large cities. T country has vast stores of untapped n tural resources. In recent years petroleu industries have been developed to bols up the economy of the country, which

---

The Rev. N. Earl Townsend, a missionary currently on furlough from Argentina, is editor of the Argentine Church's official periodical Luz y Verdad.

Argentine Lutheran youth group visits the Lutheran Seminary campus at Jose C. Paz near Buenos Aires.

resently emerging as a manufacturing ountry. Automotive plants are turning t cars and trucks to meet present-day eeds and a steel plant is being erected in n Nicolás, 165 miles north of the pital city.

The present government is pursuing ng-range policies with a view to remping the country's economy which ffered ruin under more than a decade dictatorship.

ligious Life

During early Argentine history Protants, called evangelicals there, were rmitted to minister to foreigners in ir native tongue but never in Spanish. adually this resistance has been bron down and the doors opened for Protant worship in Spanish.

Argentina is nominally Roman Catho- but the overwhelming majority of the ulation is anti-church, anti-clerical very materialistic. The fact that there nly one priest for every 9000 people points up the spiritual neglect of the populace.

Superstition, religious ignorance, and low moral standards prevail. More than forty Protestant denominations are at work in Argentina. Pentecostal groups are making the greatest gains of any denomination. Spiritualists and a theosophical school add to the total religious picture.

Lutherans in Argentina

Lutheran churches in Argentina date back to the 19th Century when German and Danish settlers established congregations in 1840 and 1875 respectively. German and Scandinavian Lutherans in Argentina number over 100,000. However, they have used their own national languages almost exclusively in all services.

It remained to the United Lutheran Church in America to initiate work in Spanish, the language of the country. In 1908, the Rev. S. D. Daugherty first went out as a missionary to Argentina under

the Women's Missionary Society of the General Synod of the Lutheran Church in America. He began services in English in Belgrano, Caseros, and Santos Lugares. This work was abandoned in 1912.

In 1915, the Lutheran Churches of North America in a conference held in Panama resolved to organize mission work in South America. As a result, Pastor Daugherty returned to Argentina the same year under the sponsorship of the Lutheran Mission Society. After two years he again left the field.

In 1917, the Mission Society sent the Rev. Ephraim Ceder to Argentina with instructions to work with the Swedes residing in the country and at the same time, insofar as his time permitted, to take over the work abandoned by Pastor Daugherty.

Some time later he was relieved of the Swedish work in order that he devote full-time to Spanish work in the Belgrano section of Buenos Aires. On May 1, 191 Pastor Ceder began preaching in Spanis in Villa del Parque and was aided b Pastor S. E. Hallberg of the Augustan Synod.

After the merger of 1918, when th United Lutheran Church in Americ came into existence, Argentina becam the responsibility of the Board of Fo eign Missions. Toward the end of 191 the Board sent the Rev. Edward H Mueller to Buenos Aires. Dr. Muell had been for many years a missionary India, but because of World War I, cou not continue there. He was a British cit zen, born in Germany. Having started study Spanish in Germany, he was ab to begin preaching in Spanish soon aft arrival in Argentina. In January of th following year Pastors Ceder and Ha berg turned over the Villa del Parqu work to Dr. Mueller.

This represents the real beginning the present United Evangelical Luther Church in Argentina. By 1921, Dr. Mue ler had opened a school, the America Evangelical Institute, and laid plans f the construction of Redeemer Luther Church. He had also started work in nea by towns and founded the magazine *L y Verdad*, which is still the official orga of the church in Argentina.

The following year the Rev. Paul Machetzki arrived from the United Stat to assist in the work in outlying distric of Buenos Aires. In April 1923 work w begun on the building of Redeem Church in Villa del Parque. An attack peritonitis brought death to Dr. Muell in November, before the completion the church.

In August 1924 the Rev. John Armbruster arrived in Buenos Aires a was to share with Dr. Mueller the di tinction of developing early Spani

This seminarian drinks Paraguayan tea while studying in his room.

he seminary in Argen-
na serves all Spanish-
eaking South America.

utheranism in Argentina. Other mis-
naries followed and, aided by a hand-
l of national pastors, expanded the work
suburban areas.

German work was started in the Prov-
ce of Misiones in northern Argentina
early as 1930. At that time Misiones
uld only be reached by river steamer,
five-day trip from Buenos Aires. Three
ngregations are now well-established
Misiones some 900 miles north of
enos Aires.

After the Second World War additional
migrants made it necessary to minister
different ethnic groups in Argentina
their mother tongue. Regular services
held in Estonian, German, Hungari-
Latvian and Slovak. Periodically
vices are conducted in English and
ntually a Japanese pastor will minister
his co-nationals.

Such a complexity of languages brings
ether a variety of national back-
unds and church traditions. At the
e time it creates problems. Children
immigrant parents attend public schools and readily adopt the Spanish language, even preferring it to the language of their parents. The situation requires bilingual pastors who are able to teach and preach in Spanish as well as the mother tongue of the ethnic groups.

The happy solution to the problem is that three of these groups are now being served by graduates of the Lutheran Seminary in Argentina. These men are immigrants from Europe who have received their theological training in the Spanish language and preach in Spanish as well as a foreign language.

In 1948 the Rev. Dr. Robert S. Oberly, veteran missionary in India, was sent to Argentina as a special commissioner of the Board of Foreign Missions. As a result of his studies and recommendations the church reached out into the interior, establishing congregations in Rosario Azul, Olavarria, and Tandil. More recently Berisso, La Falda, La Plata, and San Nicolás have been occupied. There are now 16 Spanish-speaking congregations in addition to seven foreign language ones.

Under Dr. Oberly's guidance the church in Argentina was formally organized under a constitution as the *Iglesia Evangelica Luterana Unida* (IELU), United Evangelical Lutheran Church. In 1955 legal status was obtained from the Argentine government and it is now an autonomous church affiliated with the ULCA.

Other Lutheran church bodies in Argentina are the German La Plata Synod and the Lutheran Church-Missouri Synod. Danish, Finnish, Norwegian, and Swedish congregations there maintain ties with their mother churches in Europe.

Building for the Future

The first Lutheran Evangelism Mission was undertaken in Argentina in 1958 and

Author Townsend briefs pastors and laymen for Lutheran Evangelism Mission.

a second in 1961. Area missions were held in Buenos Aires and individual ones in towns in the interior. Ethnic groups as well as Spanish-speaking congregations have conducted successful missions and the churches have been inspired to increase their personal witness to their Christian faith.

In 1958 a full-time secretaryship for evangelism and literature was created. Printed materials produced in Argentina are shared with Spanish speaking churches in the Caribbean Synod, with churches of the Augustana Lutheran Mission in Uruguay and to a lesser degree with other Lutheran churches throughout Latin America.

In 1955 a Lutheran Theological Seminary was established in Jose C. Paz, a suburb of Buenos Aires. Intersynodical and international in character, it is supported by the ULCA, Augustana, the German La Plata Synod, the Lutheran Church in Chile, and missions supported by other Lutheran bodies in South America. Students from Argentina, Chile, Colombia and Venezuela have already graduated from the institution. Of th present student body of 24, 14 men a from the United Evangelical Luthera Church. New and vital leadership is thu assured for the autonomous church.

A preparatory school or pre-seminar located in San Miguel, receives boys fro the lower grades upward and directs the training for service in the church bo as ministers and laymen.

The Lutheran Bible Institute in Vil Ballester, under the direction of Mi Myrtle Wilke, prepares young women f full-time service in the church.

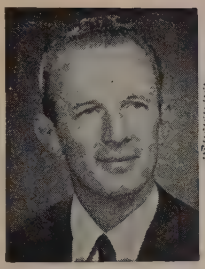
Other Activities

Summer Camp. The Bible Camp Azul got underway with very humble b ginnings in 1952. It now operates wi a summer-long program with camps f different age groups. Deepened spiritu life, conversions, and decisions for fu time service are results of the campi program.

Schools. Parochial schools are ope ated in connection with four church in Greater Buenos Aires. Enrollmen which include many pupils from no evangelical families make the schools excellent medium for evangelism.

Home for the Aged. A home for t Aged at Jose C. Paz is a project of t Argentine church itself and provides outlet for benevolent giving. Forty gue are cared for in clean, wholesome su roundings.

Some Lutheran men seem to think t women have a monopoly on Foreign M sions! Nothing could be farther from t truth. If your group needs a good, shot-the-arm, different program, try an eveni devoted to this subject. For materials, wr the ULCA Board of Foreign Missions, 2 Madison Avenue, New York 16, N.Y.



MAN TO MAN

by **LAWRENCE M. REESE**

Why Don't They?

SOME YEARS AGO a popular magazine atured a column of "Why Don't They" ems—"Why don't they make a cereal ox that can be opened?"; "Why don't ey have uniform traffic signals across e country?"; "Why don't they put pleas-nt-tasting glue on postage stamps and velopes?"; "Why don't they enact simi-r marriage and divorce laws in all ates?" These, and many more, made up e interesting column.

Church life provides a rich opportunity list some ideas for future development so here goes.

1. Why don't they manufacture a urch pew with a conveyer-belt type t so that people will not have to crawl er folks who insist on sitting at pew's d?

2. Why don't they rewrite Robert's les of Order to simplify parliamentary ocedures which have long passed their efulness? Perhaps a new "Gospel" edi-n could replace the present "Law" sion.

3. Why don't they experiment with a tem of paying pastors' salaries as we v pay benevolence? An equitable per-nel practice of this type would recog-e the needs of all clergy and not penal-those who persevere in places where salaries are low. Military chaplains have had this system for years.

4. Why don't they design blueprints for a thorough education for laymen and women who want to be full-time assistants to the pastor? Prospective directors of Christian education and others are awaiting the coming of such a school.

5. Why don't they step up the tempo of exchange visits between our church people and fellow Christians in our mission fields? By subsidizing such exchanges of layman (not only church officials), I'm convinced that the cause of missions and our vision as ecumenical Christians would progress more rapidly than ever before.

6. Why don't they keep the church lights on during the sermon? What the engineer at the rheostat forgets is that the lowering of lights suggests peace, rest and sleep. Some sermons have built-in provisions for that and need no help! More important, a preacher needs to see his people, eye-to-eye. Proclamation and communication are most difficult in semi-darkness.

7. Why don't they erect bulletin boards outside churches that are simple, attractive and readable—and without "wise sayings" or "commercials"? Many churches have no identification; others have good

boards but you have to be within ten feet to read them.

8. Why don't they declare a moratorium on sermons and editorials which annually shed bitter tears over commercializing Christmas? For the Christian, Christmas, Easter and other great events cannot be confined to a season. What's more, the church itself does plenty of out-of-season planning. Don't we begin rehearsing Christmas music in October? Shouldn't we plan meetings of our organizations a whole year in advance? So, suppose merchants nauseate us with Christmas in late October. We need not be a part of it. Or we might well do our Christmas shopping in October so that we can devote our attention to Advent and Christmas later on.

9. Why don't they have a board of review to sift religious radio and TV programs, especially on Sunday morning? As far as quality is concerned, Sunday morning on radio and TV is the most wasted time in the week. Thank goodness for the few solid and appealing programs which are beamed to people's needs rather than to their pocketbooks.

10. Why don't they plan for more Christmas dramas by children, youth and adults instead of the recitations, recitations, recitations, and recitations by cute children of the Sunday school? Why not assure that the magnificent story of Christ's birth be celebrated in a worthy vehicle?

Well, there are ten of my own which don't theys. Obviously you could construct a fine list of your own. But if you do, I warn you that you'll wind up as I did: changing the "why don't THEY" to "why don't WE"!

"CHRISTIAN SALT in the World's Stew" was the subject of the feature address by PRT's Dick Sutcliffe at the 450-man dinner and rally of Central Pennsylvania Synod ULCM, October 14 in Harrisburg. Presiding was retiring President Oscar Lingle who earlier in the day had turned over the gavel of office to W. Ray Clawse, Campbelltown. Other new officers are J. Howard Luttenberger, Lancaster, vice president; Clarence O. Myers, York, secretary; Oscar Lingle, Harrisburg, treasurer.

Bethany's Messiah Festival attracts thousands annually.

BETHANY

by KENNETH SJOGREN

Lutheran college in Kansas Is a center for the arts

BETHANY COLLEGE is a four-year co-educational college of liberal arts and sciences supported by the Augustana Lutheran Church. Founded in 1881, it is located in Lindsborg, Kansas on the banks of the Smoky Hill River. The rapidly growing student body numbers approximately 500 full-time students. It is accredited by the North Central Association of Colleges and Secondary Schools, the National Association of Schools of Music, the National Council Accreditation of Teacher Education, Council on Medical Education and Hospitals for the American Medical Association, and the Kansas State Board of Education.

Bethany Academy came into being October 15, 1881, largely through the boundless efforts of the Rev. Dr. Carl Aaron Swensson, pioneer pastor of Bethany Lutheran Church in Lindsborg,

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Kenneth Sjogren is director of publicity at Bethany College, Lindsborg, Kansas, affiliated with the Augustana Lutheran Church which next year merges with ULCA, AELC and Suomi into the Lutheran Church in America.

Kansas. The academy's first classes were held in the sacristy of Bethany Lutheran Church.

Physically Swensson was a big man. A powerful speaker, he was a Chautauqua lecturer who attracted full houses. He was a political leader, a friend of Theodore Roosevelt and after 1881 when he founded Bethany College, a college promoter.

Within five years a five-story building now known as Old Main had risen on the Bethany campus. It was advertised as being the largest and best building of its kind in Kansas.

A young artist by the name of Birger Sandzen was attracted from Europe by Dr. Swensson's college. Through his work at Bethany he became a nationally-recognized artist and teacher and helped to make Bethany a fine arts center in the Midwest.

Another young man, also from Europe, the late Dr. Hagbard Brase, joined the Bethany music faculty, and from 1915 until 1946 was conductor of the annual Messiah. With his goatee he became a familiar figure to thousands of Messiah Festival visitors.

The early flowering of art and music established Bethany's unique reputation among the fine arts—as well as an excellent standing in the field of liberal arts. The present enrollment reflects that quality, with nearly one-third of the student body majoring in art or music. Many students come from far outside the state to study at Bethany.

Bethany enjoys a long-standing reputation for producing leaders in religion, business, education, science, music, art, and other fields. She is meeting the responsibility for expansion to provide facilities for the incoming generation who are seeking to receive their college training at a Christian liberal arts college.

A small college, Bethany has shown remarkable rate of growth. The campu in the last few years, has experienced th building of a science hall, a woman's res dence hall, a men's residence hall, and th Birger Sandzen Memorial Gallery.

In August the Hahn Physical Educ tion Building, a much needed plant provide facilities for varsity sports, an for physical education was completed. is composed of a large gymnasium, offic for coaches, classrooms and other fac ities.

A wing to the men's residence hall under construction and is scheduled f completion in the spring of 1962. Groun was broken for a women's residence ha this fall. It also is to be completed 1962.

A student union, classroom buildin married student housing, administrati building, museum, and chapel—these a in the future. Bethany's leaders like talk about the college's tradition and pa but are quick to point out that she h new goals to meet.

Bethany's president, Dr. L. Dale Lun a Lutheran clergyman, is a native Wakefield, Nebraska. He was a memb of the faculty and chaplain at Upsa College, East Orange, New Jersey, befo coming to Bethany College in 195 Youthful and positive, he has by his e ample encouraged a love for scholarsh and learning. He has continued Betha on the path of carefully organizing curricula.

Dr. Lund has particularly welcom the enrollment of students from differe parts of the world and from differe racial and religious backgrounds. "A co mopolitan campus," he says, "increas the educational opportunities for all st dents."

Interest in the arts is expressed in Bethany's Sandzen Gallery and imaginative new women's residence.

Bethany offers a curriculum leading to the following degrees: Bachelor of Arts, Bachelor of Science, Bachelor of Music, and Bachelor of Fine Arts. A cooperative degree program in engineering is offered with the University of Kansas, Kansas State University and the University of Wichita. A degree program in medical technology and in nursing is offered in cooperation with Trinity Lutheran Hospital, Kansas City, Missouri.

Teaching is the primary interest of the Bethany faculty. Her students have the advantage of being taught by the regular college faculty in lower division as well as upper division courses. With a faculty ratio of 1:11, students are assured of receiving the necessary assistance both in and out of the classroom. The faculty is carefully selected to provide the environment that is needed in the field of Christian higher education.

The academic program seeks to provide a basic liberal arts education while at the same time preparing its students for one or more specific vocations or for advanced study in graduate or professional schools. The academic program is so constructed that every student receives fundamental training in English composition and literature, natural science, history, social science, foreign language,

philosophy, religion, and the fine arts during his freshman and sophomore years, and specialization concentration during his junior and senior years.

By keeping high academic standards, Bethany is able to give students a superior education and to keep up with the increased demand for outstanding graduates.

A wide range of extracurricular activities is available to enable students to maintain an active interest outside the classroom. Bethany seeks to develop the individual with his many potentialities with a program which includes a number of honorary societies and clubs, choir, symphonic band, symphony orchestra, weekly newspaper, fraternities and sororities, sports, etc.

The Messiah by Handel and St. Matthew Passion by Bach, presented by Bethany College Oratorio Society, have become an annual attraction for thousands. Inspiration of performance, a unique feature of the Messiah and St. Matthew Passion, derives from the devotion of approximately 500 chorus members, who come from all walks of life, and the message carried in the oratorios.

The Messiah performances given on Palm Sunday and Easter have been consecutive since 1882, and the record of 213 renditions is unsurpassed in this country. The St. Matthew Passion has been presented every Good Friday since 1929.

Bethany and her students have achieved an enviable reputation in the field of art. During the Easter festivities Bethany students give art demonstrations for high school students and have student art work on exhibit. The Sandzen Memorial Gallery named in honor of the late Dr. Birger Sandzen, famed artist and instructor at Bethany College, exhibits art shows throughout the year.

In Bethany's athletic program the par ticipants are inspired to win—but win o lose, sportsmanship and good characte are the objectives.

Varsity teams are fielded in football basketball, baseball, track, tennis, an golf. An intramural program is offere to both men and women. Bethany is member of the National Association o Intercollegiate Athletics and the Kansa College Athletic Conference.

New additions to the athletic facilitie besides the new physical education build ing include a football stadium surround ed by a cinder track.

Bethany is supported financially by th West Central Conference of the Augus tana Lutheran Church. She depends o other support from business, industry friends and alumni. In cooperation wit other church related colleges in Kansa Bethany has a sharing program with th Kansas Foundation for Private College

President Lund says "the program mu be broad enough to include all classic literature and all significant ideas. Th program must be liberal, giving all i tellectual systems an honest hearing an a fair treatment. It must insist that th educated man is never just a scientis an artist, a musician, a speaker, or a li guist. It must make clear that the ed cated man is a thinking, deciding and ac ing person. The college in which we b lieve is a college which produces learne and thoughtful graduates not just learne graduates. We want every student learn that life is to be energetically live not objectively analyzed."

For catalog and other illustrated m terials and information, write to:

Director of Admissions
Bethany College
Lindsborg, Kansas

SCOUTING

by A. E. IVERSON

Expanding Boy Opportunity

THE LUTHERAN CHURCHES now sponsoring 5,654 Cub packs, Scout troops, and Explorer posts have discovered that Scouting is a program that the church can gear into its own ongoing program for children and young people. Here are some of the values that churches have realized through Scouting:

1. Draws boys into the orbit of the church's influence and in close contact with Christian leadership.
2. Helps the church in its efforts to strengthen family life and parent-children relationships.
3. Offers to the church the opportunity of using scouting as a part of its own youth program under the administration of the board of Christian education.
4. Provides a program of "learning by doing" which boys like, and through which they can develop traits of character and habits of conduct that are a part of the Christian way of life.
5. Gives ministers an opportunity to work with boys in the Pro Deo et Patria program emphasizing Christian world outreach, Christian citizenship and Christian fellowship.
6. Helps to develop boys for present and future leadership in the church.
7. Extends the outreach of the church's service to the neighborhood and the community.
8. Opens an attractive opportunity for service and leadership to a large number of church members who are not now actively engaged in a specific task in the church program.
9. Makes available to the church abundant resources of the Boy Scout movement in the areas of leadership training, program helps, camp facilities, professional guidance, and many other services available through the local councils and districts.
10. Gives the church a medium for

A. E. Iverson is director of Protestant Relationships for the National Council, Boy Scouts of America.

IN GENEVA, Dr. Leslie Cooke, director of the World Council of Churches' Division o Inter-Church Aid and Service to Refugees, examines a startling appeal for help fron a destitute Korean, written in oriental characters in his own blood. The letter wa forwarded to the WCC's Geneva headquarters by the Rev. Hallam Shorrock, forme executive director of Korea Church World Service. The petition came from a jobles father of seven children who said he was starving and tempted to rob to feed them

training boys in the practice of good citizenship and an appreciation of our American heritage.

11. Identifies boys with an international movement that is building brotherhood and understanding between boys and leaders in all parts of the free world.
12. Establishes a partnership between the church and scouting that is based on mutual commitment to moral and spiritual principles.

Lutheran churches and scouting have many mutual concerns and common interests in service to boyhood. For this reason there is constant communication and cooperation on the national, regional, state and local levels. The policies an procedures that govern the relationship between scouting and the Lutheran churches have been defined in a basi manual produced by the National Luth eran Committee on Scouting in cooper tion with the Boy Scouts of America an in other literature available through th office of United Lutheran Church Men i New York City.

In the year 1962 the Lutheran Churc is urged to join hands with the Bo Scouts of America in expanding boy o portunity. From the viewpoint of th church this means to attract a larg number of boys into the scouting pr gram in Cub packs, Scout troops an

Explorer posts sponsored by the Lutheran Church under its own Christian leadership. This can be construed as evangelism, as an enlargement of the program of Christian education, as an extension of the church's service to youth in the neighborhood and community.

Here are some specific ways in which scouting and the Lutheran Church can work together in expanding boy opportunity:

1. Based on the needs that will be determined by surveys being made in every neighborhood by the Boy Scouts of America, churches are urged to consider the following possibilities:
   a. To provide a home for new scout units in neighborhoods where the opportunity for a boy to become a Cub Scout, a Boy Scout, and an Explorer is not now available.
   b. To organize additional Cub packs, Scout troops, and Explorer posts in churches as needed to serve more boys.
   c. To personally invite new boys into scout units now sponsored by Lutheran churches. (Names and addresses secured through the boy-fact surveys are available from your local Boy Scout council). Also, extend invitation for boys to join through the church schools.
2. Take a new look at scout units in your church and take steps as needed to gear them into the administration and program of your congregation.
3. Appoint an executive-type layman (possibly a member of your church council) to serve as institutional representative. Make sure that he gets available training so he will function effectively (1) as the superintendent of scouting in your congregation and (2) as the representative and the helping hand of your church in the local council and the district.
4. Upgrade the status of the unit leaders your church has appointed to work with boys in your scout units. Install them into office and recognize them as you do other workers with children and youth in your church. This includes den mothers, pack leaders, scoutmasters and explorer advisers.
5. Make sure that your scout units are taking advantage of the abundant resources available through district operating committees of the Boy Scouts of America to help your church operate successful scout units.

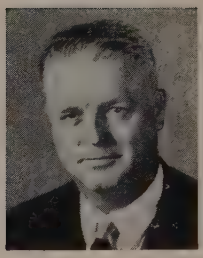
This is a program of cooperative action. In these critical days it is more necessary than ever before that the religious institutions and youth-serving agencies work together in providing expanding opportunities for children and young people to prepare themselves for the responsibilities of life. Scouting is a resource that the Lutheran churches can use to help boys grow "physically strong, mentally awake, and morally straight" as useful participating citizens in the church, the home and the community.

"A man who has a compulsive pattern of promiscuity and a man who treats all women who work for him like dirt may be brothers under the skin."

—*To Be a Man,* Robert W. Spike, Association Press

VIEWS from Headquarters

by J. H. OETGEN



Christmas and Christ

At Christmas our hearts are filled with the joy of this wonderful and joyous season of the year. Those of us in the Christian faith should feel a spiritual rebirth of Christ in our hearts.

The men of the Pacific Southwest ULCM have made an all out effort to remind everyone to *Put Christ in Christmas*. With the continued commercial abuse of Christmas, it is encouraging to see these men interested in spreading anew the concern to *Put Christ in Christmas*.

It is said that when we point our finger at someone else we always have three that are pointing back at us. It is most important that Christ be put back in Christmas and each of us should do his part.

The three fingers which point back at us remind us of the need to put the spirit of Christ in our men's group. I am fully convinced that when men's groups have trouble with attendance, with lack of interest and general apathy, it can be traced to our failure to call upon th Holy Spirit. We need this wisdom to he us lead and plan wisely in our men work. Are we guilty of not *putting Chri in the men's work of the congregatio*

The oft-heard complaint of small nu bers does not excuse the necessity f having meetings that challenge men a send them forth to live their daily live Ten or twenty dedicated men taking pa in the men's group can make a mo important contribution to the ministry the congregation. It can change ordina lives into champions for the gospel.

One of the most pleasant experienc I have had since coming to this work w on a recent weekend retreat where on ten men were present. These men talke seriously about their Christian fait They were concerned about the minist of their congregation and the respon bilities we have as Christian layme ULCM groups that use a discussi method in their monthly meetings fi that men are concerned about the app

IOTION CHOIRS, brand new in some areas of the nation, have become very popu- ır at Christmas services. The motion choir does not sing a single note but accom- anied by an orchestra, organ or conventional choir it interprets the words of Christ- as carols and hymns. This group from the House of Prayer Lutheran Church in inneapolis is shown interpreting the hymn "O Come All Ye Faithful."

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ation of their Christian faith in their ily lives. They are concerned about e effective ministry of their congrega- on to the community.

We rejoice at the signs of a resurgence the men throughout the church. This as evidenced by a recent synodical LCM convention which had over four ndred men present this year, and four ars ago only thirty-two. A president of nod reports that he is seeing new life his synodical men's group. At a recent nference meeting they had the largest endance ever and a most outstanding ogram which was an inspiration to se attending.

It is most important to keep Christ in ristmas. It is also important that we p Christ year-round in the men's ups of our church. We must stand pologetically for the fact that United Lutheran Church Men is serving the men of our congregations in a program of education and service which helps men to live their Christian faith in their daily lives.

Put Christ in Christmas!

Put Christ in our men's groups!

LUTHERAN MEN . . .

Every man in your congregation should be reading it every month

Write to ULCM
231 Madison Ave., N.Y. 16

Great New Testament passages speak to me: St. Luke 10:29-38

The Parable of the Good Samaritan

by CARL W. SEGERHAMMAR

This, the first Inter-Lutheran topic for the new year, introduces a study under the theme: Great New Testament passages speak to me. *Inter-Lutheran topics have been for a number of years the basis of monthly meetings in men's groups of many different Lutheran bodies. Planned and edited by a committee representing these various bodies, the topics form an excellent foundation for meeting programs in which all the men can participate. If your ULCM does not now use the Inter-Lutheran topics, encourage your officers and men to consider using them in 1962.*

IF ANY PASSAGE from the Scripture is to speak to us, we must know the circumstances out of which it grew. While the great truths of the Bible are self-validating, they do speak more meaningfully to us when seen in context. This fact is important when we expose ourselves again to passages whose content we know as well as we know ourselves —or think we know them that well. Surely this need is present in the parable before us in this study. If you would gain new insights, turn in your New Tes ment to the ninth chapter of St. Lu and begin reading at the 51st verse, c

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The Rev. Dr. Segerhammar is vice pre dent of the Augustana Lutheran Chur editor of many books and articles, author of "They Walked With God," "Th Talked With God" and "God Lifts Sights." This is the Inter-Lutheran topic January 1962.

inuing through that portion of the story vhich is the text for this lesson (St. Luke 10:29-38).

Background. The parable of the Good Samaritan is laid during the last year of Christ's public ministry. His apostles, and many of the disciples, had spent much time under his tutelage. They had followed him on his journeys throughout Palestine, and listened to his teachings. It can be supposed that many of them were well acquainted with the history of the Hebrew people as recorded in the Old Testament. Such an acquaintance gave them a great deal of the background out of which Jesus spoke. But even so, they were not prepared for his insights. They were somehow not able to fathom Christ's meaning when he spoke of setting his face to go up to Jerusalem and suffer and die and be raised again.

Christ has even sent the Apostles on a preaching tour; they had been given an "intern" experience, "on the job training" in lay evangelism! They had been quite successful too, and thrilled about it

The Inter-Lutheran Topic for January

r the Leader

This topic begins the study of great New stament passages, most of which will be miliar to you and your group. Do not, wever, neglect a careful study of the blical material before you turn to conmporary application of the truths. The ore familiar a scriptural passage is, the ore liable we are to have absorbed false erpretations of it. Begin your study there- e, with the entire group studying the ble passage. Cover the background, the ails of the parable, and the total message these verses. Use the material as you see but encourage general discussion of the blical facts. Do not apply the facts to dern life at this point, however; just get facts and their overall interpretation rect.

Then divide the larger group into three four smaller discussion groups to discuss lication of the biblical facts to specific as of our own lives; *viz.:*

3. Evangelism
4. Stewardship
5. Social Concern
6. Inner response to God

If your group is too small to divide, you can either choose one of these and discuss it, or let a different member lead the discussion of each of the four. Any group as large as eight members, however, ought to split up into at least two smaller discussion groups.

Let the leaders of the smaller discussion groups guide them in considering the implications of this parable for their particular areas of emphasis. They may use the material under DISCUSSION for their areas as they see fit, but some of the problem situations should be discussed at length before the specific questions are brought up. Under DISCUSSION in each case are (a) general thoughts to guide the leader; (b) problem situations for group discussion; and (c) specific questions on the issue. All of this is for the smaller groups.

These groups should then report back to the group as a whole. You may either discuss the parable further and explore other areas, or merely summarize the work which has been done. Time may determine this.

"The Good Samaritan," 19-frame filmstrip, for sale at $3.50 at your nearest branch of ULC Supply Stores; and rentable through your nearest Religious Film Library.

all. Upon their return from this tour of training, they reported their experience to Jesus, and recounted as well the problems which had been too much for them. Though warning them of false conclusions, Jesus had been commendatory of their work and (St. Luke 10:23) put his stamp of approval upon it. Christian life and service, however, is not a single (perhaps self-satisfying) experience, but rather it is the continuous, on-going, "dusty road" experience of everyday life in which failures might even outnumber successes, but through which his followers witness to him and his power and gospel, leaving the results in his hands.

Notice next that Christ was always on the firing-line—he lived in a perpetual news conference context (10:25). One would have thought such heartwarming truths as Christ taught would have won universal acclaim and acceptance. Such was not the case. There was bitter, cynical, crafty opposition. The lawyer who stood up to question Jesus may really have wanted to know the truth in the premise he set with his question. Even though he voiced that question in the framework of a "test"—a sort of leading, planted question—let us give him the benefit of the doubt and agree he wanted to know the truth. You and I can find a few cogent likenesses to the method used by this barrister! What we want to see is how Christ turned his answer to that query back into the inner motivations and dynamics of the questioner. He tested his knowledge of the Law, and found that the lawyer knew it, alright. But then Christ put a positive twist on the matter: "You know the answers well enough; go put them into practice!" That was a bird of another plumage! So "desiring to justify himself," he tried another trap, thinking to rely on the Jewish idea of

TWO PROTESTANT subjects appeare on recent Southern Hemisphere post stamp issues: Dr. Albert Schweitze famed organist and medical missiona in Africa; and a Baptist Alliance congre in Brazil.

neighbor as a compatriot son of Abr ham. Jesus wasn't about to let it go that, however; nor will he today. Inste he gave to him and to the world t story of the Good Samaritan to defi the concept of *neighbor.*

Details. Note these elements. The pro lem was stated (a wayfarer attacked thieves and robbers and left for dead It was not an unfamiliar sight or e perience, so Christ doesn't dwell up that part. Christ had a solution to off Jesus paints the picture: a priest (epitom of correctness and religion) coming alo but avoiding the problem; a Lev (skilled in the law) in the course of travel also coming that way and a avoiding the obvious need; then Samaritan, member of a despised ha breed race, came on his regular rou

past that place, and ministered to the need he saw. And that ministry wasn't a casual thing, either. He took immediate care of the injured man, but also provided for his "long range" needs as well —and made financial arrangements in the bargain! There was no escaping the meaning Christ pictured here. And the lawyer knew Jesus had him on a spot. "Who proved neighbor . . .?" The answer was not only wrung from the lawyer's lips, but, in added challenge, Christ bid him "go and do likewise."

The total message. For us who hear the very voice of God speaking in the words of Jesus, this is more than a pretty story; it is a message to us which must influence our lives. It says that we must love as we have been loved—selflessly, humbly, intelligently. We have been loved selflessly, for Christ gave his life that we might live. Accordingly, we in our turn must love selflessly, not letting our own comfort or convenience interfere with our expression of Christian compassion. We have been loved humbly. Christ hath humbled himself to become incarnate, to take on human flesh to save us. Therefore, we must love humbly. Even though we know we are despised by the very people who need our help, even though we know that we run the risk of being cursed and insulted by those we aid, we must gladly bear all this as Jesus bore man's scorn and abuse to save man. We have been loved intelligently. Christ did not merely rush to a martyr's death out of a sentimental regard for mankind. He prepared men for an understanding of his life and death. He spent long hours teaching and training. He came as the Wisdom of God. So we dare not let Christian love degenerate into popular emotional froth. It is not enough to pity, we must pour in the oil and wine to cleanse and heal the wounds. It is not enough to give aid, we must give refuge. It is not enough to heal, we must sustain. And—and this may be hardest of all—we must have sense enough not to stand around waiting to be thanked.

Discussion

1. *Evangelism.* The search for personal salvation is tied up with all of life and all life-responses. Get the relationships right too. It isn't primarily we who seek God; it is God who first seeks us. The parable of the prodigal son sharpens that truth. But we respond to his search. Take another look at Romans 12. If you have it, read that passage in the Phillips version. You'll note there are both indicative and imperative moods in the account. Here, too, you must read the chapter against the background of the first eleven chapters of Romans. There Paul has made it crystal clear: you *are* a child of God. He indicates it over and over again. Then comes the *imperative* of life: *live* like a child of God. God's indicative: you are; God's imperative: live, be, act, do as a child of God is expected to live, be, act, do. The search for personal salvation is tied up with all of life's responses under God. As children of God, we must share him with others.

With this in mind, discuss the following situations (or some of them).

A. Your minister receives a telephone call late at night asking him to come to an address in a bad part of town, telling him that a Lutheran woman is at the point of death and wishes to receive communion.

B. A church councilman is called by a member who has been "on the roll" of the church for years but never attends. The man sounds drunk and says that he

wants to talk about salvation with someone.

C. A new member suggests that your group distribute Luther's *Small Catechism* free from door to door throughout the community.

Now, a few questions:

You have received the grace of God freely, have you shared the message of salvation freely with others?

In your own life, have there been instances where you have known the right action to take in a particular situation of need but have not followed it? Have you ever failed to witness for Christ?

Are you willing to pray to God for his help in "remolding your life from within" in order to create in you the kind of response to his gospel which he wants?

2. *Stewardship.* The responsibilities of vocation do not limit life to that vocation alone. There are tangent responsibilities. We are not told what the Samaritan's vocation was. But he did not have to be a professional social worker to se that the man before him needed help. H knew that each person has certain r sponsibilities which are his not because his trade but because he is a huma being. One of them was to minister human need wherever it was found. I ministering to human need which I found by chance, the Samaritan ind cated his awareness of responsibilities f himself beyond his own vocation.

With this background discuss the fo lowing (or some of them):

A. A doctor in your community say "I'm like the Samaritan. I worship Go by healing the sick. I don't need to atte church services. I leave that to the prie and the Levite."

B. Your church sponsors a Boy Sco troop and has an exceptionally fine scou master, but his wife complains that neglects his own family for the troo She says that she and her children a like the man on the side of the ro needing attention but not noticed anyone.

C. The wealthiest man in your co gregation says that he follows the e ample of the Good Samaritan by me ing the needs which others leave behi —so he does not give to the regul expenses of the church but makes up t difference when it fails to meet its budg at the end of the year.

Now, a couple questions:

Does the parable of the Good Samar tan tell us that we must use time, talents, or treasure in the service of G —or all three? How far can we carry t implications of this parable?

Is Christianity a twenty-four hour day matter for everyone? Is it expect of a minister, rabbi, priest? Is it expect of all laymen?

3. *Social concern.* God is concern

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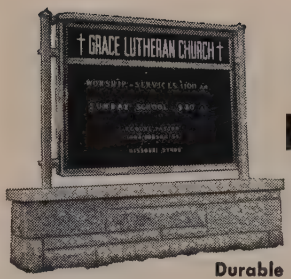
with the *hurt,* the *hungry,* and the *homeless.* His word paints the picture of this concern from Genesis to Revelation. The followers of the lowly Nazarene were slow to learn this lesson at times, but they were aware of its claim. And that concern was not to be limited to "their kind." It was to extend to human need wherever it existed, whoever was hurt, hungry, or homeless. That concern was as all-inclusive as the world-embracing arms of the Crucified Christ. And it is today. There is something immoral about our building storehouses where food rots while people starve. The frightening complexities of the problem of sharing supplies with these needy must not be allowed to deter our desire to minister. But God moves through you and through me. "Go and do . . ." as he would do. There is a relationship between St. John 3:16 ("God so loved the world that he gave . . .") and St. Matthew 11:28 ("Come unto me . . . learn of me . . . take my yoke upon you . . .") and 1 John 3:17 (". . . if any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?") God *is concerned* with the *hurt,* the *hungry,* and the *homeless.*

Insight without expression is deadening. Read again verses 36-37. The lawyer knew the right answer to "who is my neighbor?" That question was the one which brought out the parable from the lips of the Lord. Now he had his answer, the answer he had known in his heart all along, surely. But it was not sufficient, from Christ's point of view, for him merely to know what the truth, the right answer, was. It was imperative that he act upon such insight and such knowledge. Several times in this story Jesus voices the challenge, "Go and do thou likewise." That challenge rings with eternal vibrations. It impinges upon us with divine imperative today. And opportunities to be neighbor to those about us today are legion. In our big cities, we often do not know our next door neighbors. We are defensively hostile when members of another race move into the area. We permit (and by passivity support) restrictive covenants which are aimed to keep "Samaritans" out of our neighborhoods. The Samaritans of today, however, bear names like Negro, Oriental, etc. As Christians, we must surely know, understand, have insight of, the teachings of Christ and his church. The



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imperative is: *act* like a Christian. "Go and do likewise."

With this in mind, discuss the following (or some of them):

A. One of your members has become enthusiastic about Father Flannigan's *Boy's Town* (or a local charity sponsored by another denomination) and wants your group to send a contribution to help the work.

B. A Negro church is host to a large convention and asks your congregation to house some of the visiting delegates.

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C. One of your councilmen who i concerned for rehabilitating reforme criminals wants your congregation to hir a parolee (a convict out on parole) a its sexton.

Now a few questions:

Can I truly believe in Christ as my per sonal Savior and limit the circle of m response in Christ-like service? Is enough for me to support institution agencies for serving need, or must I be come personally involved? Does such in volvement satisfy Christ's imperativ when limited to my family, my friend my co-religionists? (It is interesting t note that Lutheran World Action an Relief in Palestine gives to need regard less of race or religion and consequentl ministers to more Muslims than Chri tians. Is this right?)

Does God's concern for the hurt, th hungry, and the homeless include: Ru sians, Communists, Congolese, South A ricans, slum-dwellers in our cities or rural slums, the peoples of color arou our homes and churches?

Are you sensitive to, aware of, pro lems of the hurt, hungry, or homeless your community? Is there need for pu lic housing or for private enterprise pr viding low-cost housing? Is there segreg tion in your area? What responsibiliti do you have as a follower of the Low Nazarene in such a situation? Will yo let God work through you to act in the premises?

4. *Inner response to God.* God wor his will through people who let his spi control. It is imperative, therefore, develop sensitiveness to need. The pa able indicates that such a development often found where least expected. O would have expected to find it amo the priests and other religious leaders

but they "passed by on the other side," avoided the responsibility. No sensitiveness to need seemed to be a part of their religiosity. But the despised member of the society of that day—the Samaritan—put the others to shame and demonstrated what God expected.

Race, religion, prejudice, or politics are not legitimate barriers to Christian concern. The other person's prejudice must not be permitted to control the Christian's concern. It is uncomfortably evident that Christ chose religious leaders to represent unconcern, highly trained and educated professionals to indicate insensitiveness to human need. A famous preacher once preached a sermon on this parable under the title, "The Day After," in which he pictured what must have been the thoughts in the hearts and minds of each of the principals of this story. In the course of this intriguing process, he wonders what were the thoughts of the person helped by the Samaritan? Assuming him to be a good Jew, and thus at that time one who felt prejudice against the Samaritan, he suggests the frustration the victim must have experienced at being helped by one he had formerly despised! The lessons of this parable at this point ought to be crystal clear to anyone who is courageous enough to face Christ's evident emphasis.

With this in mind, discuss the following (or some of them):

A. After studying the parable of the Good Samaritan, you want to put into practice what it tells you to do, but no one in your neighborhood seems to be in any great need just now. You go to the pastor and ask if there is some way you can help the needy through the church and he suggests that you might help him out by teaching the adult class next Sunday. You call the Salvation

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Army and they suggest that they would be glad to receive a contribution from you any time you have spare change. What is wrong here?

B. The couple next door are alcoholics. They have two pre-school children whom they love very much but whom they neglect shamefully when weekend parties are in full swing. They have shown that they resent any reference to their drinking.

C. One of your councilmen is a doctor. He is a brilliant man and a consecrated Christian. He enjoys teaching in the church school and is one of the most popular teachers you have. But he has one patient, an elderly woman, who calls him up two or three Sundays out of the month just as he and his family are leaving for church, and claims to be in great pain. This often leaves his class without a teacher: sometimes he cannot return in time to attend the service. What is his Christian responsibility?

Now for some questions:

What is the relationship, personally, between profession of faith and program of service to the needy (physically, socially, intellectually, or spiritually) at home or abroad?

What responsibility have we to go out and look for opportunities to serve in Christ's name?

* * *

When your groups return to the large unit for summary discussion, begin by indicating what caused the most discussion before making the "report" and sharing the group conclusions?

It is hoped that this study may waken all of us into an awareness of the incisiveness of faithful action called for by each of us as a person and all of us as a corporate "body of Christ" if we would be true to our Lord's command.

3

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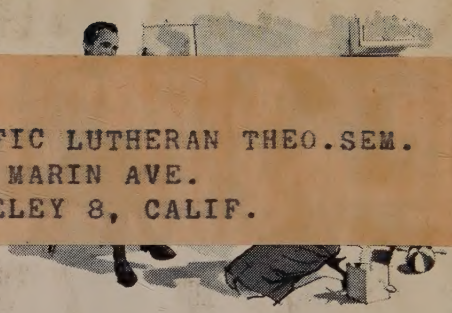

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